1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

583 commercial transaction. For the same reason they are never very willing to arrange a marriage with a family living in some distant place, and since they do not follow the Chinese rule of exogamy, they are not often forced to look for a daughter-in-law or son-in-law outside the circle of their acquaintances or relations. It must also be remembered that in a country where large families are common, the father has to pay out as much for the marriage of his sons as he is likely to receive for the marriage of his daughters.

585 When the arrangements have been made to the satisfaction of both parties, and the payments made, a lucky day is chosen from the calendar, in which the days appropriate to weddings are marked. This means that quite often there will be several weddings in the same village or neighbourhood on the same day, and this occasionally leads to ludicrous, but rather tragic, complications. If poor, the bride has to go to her husband's home on foot, and alone, followed at a short distance by some relatives, usually not the parents. But in practice only the poorest of the poor are unable to afford a sedan chair for this rare occasion. The almost universal custom is for the bride to be sent to her future home alone in a sedan chair gaily decorated with red paper rosettes and streamers. The chair is closed, for it would not do for the chair bearers to see the face of another man's bride, and it is not accompanied by any of her relatives. This, at least, used to be the case, but since mistakes sometimes happened, it is now quite common for one or two of her male relatives to ride along with the bridal chair till it reaches the husband's home.

This precaution is taken, not to guard the girl against some intrusion or rudeness, but to prevent the occurrence of the ludicrous mistakes referred to above. It used to happen that when several weddings took place on the same day, and the brides were carried unaccompanied to their future

1: Fitzgerald II-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

585

homes, the chair bearers would halt for refreshment at some wayside teahouse between the two villages. Another bridal chair, similarly decorated and closed would arrive, and the bearers would also stop for tea. So, it sometimes happened that when they got up to go, the bearers, unable to distinguish between one chair and the other, took up the wrong ones, and the unconscious brides were carried to the wrong husbands. Even on arrival the mistake would not at once be known, for neither bride, nor groom, nor parents-in-law had ever seen each other, and the descriptions given by the marriage brokers are notoriously inaccurate. So the marriage would be consummated and the mistake pass undiscovered until the customary visit to the bride's parents three days after the marriage. Then indeed, the amazed parents would find not their daughter, but some other girl, and difficult and disturbing complications would ensue.

It might well be found that whereas one family had paid a large marriage payment, the other had only made a small one, or that two of the families thus inadvertently allied were at odds with each other. Sometimes these reasons were so strong that the two marriages had to be cancelled and the brides exchanged, but as it is customary to consummate the marriage on the first night, this solution presented infinite difficulties.

The risk of these fantastic and embarrassing complications has induced many families to send relatives with the bridal chair till it reaches the right destination.

On arrival the bride is helped out of her chair and led at once to the guest room on the ground floor, where her hsuband and his parents await her. The pair then immediately *k'e t'ou* to "Heaven and Earth"—those vague celestial powers which are the only "gods" of Ancestor Worship. This reverence is performed facing outwards towards the courtyard, and that done they turn about and repeat the

1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

585 prostration before the altar of the ancestors, on which the tablets are displayed. By this act the bride becomes a member of the family, and she is then introduced in turn to all her new relations. Bride and groom then sit down, at a table apart, to a light ceremonial meal of a bowl of *mien* (a kind of sphaghetti) and the act of eating this from the same bowl is the clinching rite of the marriage ceremony, corresponding to the Chinese rite of drinking wine from the same cup. The Min Chia do not use wine at all in the marriage ceremony[1]. When the *mien* is eaten all the family join the now married couple at the table and a feast is served. Thereafter the bride and groom are at once escorted to their bedroom, for it would be considered both unlucky and ill-mannered if the marriage were not consummated at once.

While the marriage ceremonies are taking place inside the house, the friends and relatives of the bridegroom's family are being entertained to a feast in the outer courtyard, or if that is too small, often in a mat shed erected in the street adjoining the house door. This festivity is maintained by richer families for three days, beginning one day before the marriage and continuing to the close of the day following the reception of the bride. It is over this feast that the marriage-broker presides as a reward for his often long and wearisome negotiations. Three days later the bride's family give a return feast, which is attended by the newly married pair, and it was then that in case of a mistake, the dismayed parents found that the wife of the young husband was not their daughter at all.

[1] The use of *mien* for such a solemn occasion as marriage suggests that this food must have been known to the Min Chia for many centuries, for it is hardly probable that some new food would be used in such a traditional ceremony as marriage. *Mien* is made from wheat flour, not rice, and closely resembles Italian Spaghetti, although it is not possible that the Min Chia, who have had so little contact with Europeans (and least with Italians) should have acquired the use of it from this source.

3:Torrance E-4 (no date)1933 AE3 Sino-Tibetan Border Peoples AE3

000 the light of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and The Lamb, (the slain Lamb) is the light thereof. An intelligent Chiang Christian reading this passage in the 21st chapter of the Book of Revelation has no need of any one to interpret it to him, he knows it after the manner born. The spiritual conceptions, the similes, the aspirations are his own. He understands perfectly how the light of the glory of God and of the Lamb is like unto a Stone, most precious, clear as crystal.

In the book of Zechariah where Joshua, the high priest, hears that Jehovah will bring forth His Servant the Branch and lay the Stone before Joshua when the iniquity of the land shall be removed in one day, the references for the common reader are very difficult to understand. It is not so with the Chiang. The Branch and the Stone are well known to him on his house-top, and the removal of iniquity in connection with them a periodic occurrence. From Genesis to Revelation the ritual of the White Religion of the Chiang bristles with points of similarity and great mutual illumination.

Take for instance Genesis, 31; 54, where it is said that Jacob offered sacrifice upon the mount, and called his brethren to eat bread; and they did eat bread and tarried all night in the mount." What commentator can explain clearly the early usages that led him to do this? But we who have learnt how the Chiang sacrifice and tarry all night in the Mount have our difficulties cleared away. In their practices we see those of Genesis still preserved and observed. The Old Testament is a new book to us, comparatively, after we have sojourned for a time in the Chiang country. Their rocks, towers and fortresses give a vividness to many a Psalm and many a passage, that were previously half obscure to us.

796 Before the worshippers on the Mount separate the priest carefully divides the seed wheat between them, in which Je-Dsu had been planted in the likeness of death. The dividing in some parts is done by sowing. He scatters it over them like a sower when each one collects, what he can by lifting up a fold of his garment. The seed denotes the receiving of new life through death, i.e. by means of the sacrifice rendered to God. Each worshipper had taken to the grove four small white paper banners. Two of these are inserted in the fields and two taken home with the life seed, and preserved in a sacred receptacle called the *Choh-Ch'u*, which rests on a ledge in the corner of the main room of the house.

764 This sowing of seed takes place at marriages and at deaths.
●585 It means re-creation and restoration . . . life beyond the tomb.
292 On the coffin a wooden bird typifies the flight of the soul to the Pure Land above. Heaven to them is the land of purity, therefore of gladness and brightness. The bride, after her marriage, lays aside her beautiful marriage attire, that she might wear it again
000 when she passes into this land of purity and of brightness. Among

5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
Border Peoples AE3
Ch'iang

refusal is not expected, and approval is not asked. A primary consideration is the value of the girl or woman as a worker to the family of the groom. For this reason wives are often older than their husbands. The writer heard of one boy who at twelve was married to a woman of twenty-six. She was a fine worker. To carry through an engagement and a marriage generally costs over a thousand dollars, and often the groom's family has to borrow. Naturally every man wants a wife and every woman wants a husband, so every person gets married sooner or later. 584 [581]

In 1933 the writer was told that the custom near Tung Men Wai and Mu Shang Chai was that the groom s family should give the family of the bride a pig s head, a couple of small jugs of wine, some pork, shoes, stockings, etc. At Ts'a To in 1941 he was told that the gift to the bride s parents should be a piece of pork, three jugs of about thirty-five catties of wine, two large pieces of white bread, incense, candles, etc At Ta Ho P'in Chai near Wen Ch'uan he was told that the groom's family should give eight rolls of cloth, black or blue but not white, twenty-four catties of pork two large wheat biscuits, three jars of wine, one large wheat cake called in Chinese a Ko kw'ei, one pair of earrings, ten feet of brass wire, and one pair of puttees. There is variation in the different localities and the objects, the amount, and the value varies with every family according to the ability of the groom's family to give

The horoscope is sometimes but not always used If it indicates that the marriage would be unlucky, the engagement is not consummated. [787]

3. Marriage.

A lucky day is chosen for the wedding. Near Mu Shang Chai and Lung Ch'i Chai in 1933 the writer was told that sometimes the "flowery chair" or bridal sedan chair was used to take the bride to the groom's home, but if not she rode a horse, that on arrival two persons helped the bride out of the chair into the house, and that the bride and the groom kowtowed to the housegod, to the go-betweens, and to the friends. 585

At Ta Ho P'in Chai in 1941 it was stated that the bride rides in a sedan chair (not in a "flowery" or decorated sedan chair as formerly), escorted by her brothers and sisters but not by her

5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
Border Peoples AE3
Ch'iang

585 paternal uncles. The groom's family sends two boys ten-odd years old to escort her, and also two young girls. The bride and the groom bow to the house-god, to the parents and grandparents of the groom, to the groom's uncles, to the female relatives, then to all other friends, relatives, and guests. Then in the main room they drink tea.

On the day after the wedding the bride returns to her home. If it is near, she returns the same day. If it is far, she stays over night and returns the following day.

584 Sometimes two families who have both sons and daughters trade daughters and give with the daughters two boxes, bedding, and a few other articles. This saves a great deal of money.

597 If a family has daughters and no sons to continue the family name, it often adopts a son who is married to a daughter. He takes the name of the bride's family, and his children after him. The writer heard of a family in which this occurred for three generations.

587 Sometimes when an older brother dies leaving a widow, a younger brother marries the widow and the children born are reckoned as the children of the older brother. An older brother can not marry the widow of a younger brother.

A widow may take a husband who comes and lives in the family home. The children are considered the children of the first husband, and take his family name.

585 The priest is sometimes invited to perform a religious ceremony as a part of the wedding ceremonies. Burning cedar twigs as incense and chanting his liturgies, he informs the great gods, before the sacred white stone on the housetops, of the marriage and invokes the blessing of the gods, especially of Mu Bya Sa, upon the young couple.

4. Birth.

844 At Tsin To we were told that when a child is born the mother's parents give her a peck of rice, one hundred eggs, ten catties of pork, a bowl of *chiu mi* or wine rice, and clothing, a hat, and shoes for the baby. This custom also varies greatly with different families. A mid-wife helps the mother at childbirth. After the child is born the mother must not leave the house for thirty some-

585 /71/ The wedding celebration varies according to whether the woman marries into the man's family or whether a son-in-law is adopted. In the former instance she rides to the tent of the man on the wedding day, wearing a new dark or light-blue cotton coat (seldom a red one) over her fur coat. She is accompanied by the go-between, her sisters, and young men and women from the neighborhood. When they arrive at the tent of the man, there are no particular ceremonies as in Chinese weddings, where fireworks are set off and musicians blow their horns. The bride is received in front of the tent by a neighbor of the bridegroom who does not himself come out of the tent. These people have not adopted any Chinese marriage ceremonies, such as kowtowing to the parents-in-law, to the ancestors, and to heaven and earth. The woman with her attendants enters the left (female) side of the tent, the male attendants enter the right side. After the bride has arrived, a sumptuous wedding feast begins, which lasts from morning to evening and is shared by the relatives of the bridegroom and those of the bride who have accompanied her. For the wedding feast the relatives of the bride bring wine and money. At this feast, the men, of course, again sit on the right side of the tent, the women on the left. During the feast they occasionally sing, but they do not play any instruments nor do they dance. The food consists chiefly of mo-mo baked in butter, meat and tsamba, with wine to drink. I did not learn of any other wedding customs. Unfortunately, I had no opportunity to be present at a wedding.

When the bridegroom is adopted into the family of the bride, his future father-in-law fetches him from the tent of his family. The bridegroom's relatives accompany him to the tent of his adopted parents or parents-in-law. His father-in-law presents him with a gun, a horse and a pulu coat. /72/ The feast is the same as the one we described above, except that the relatives of the bride give no money or presents at the wedding feast.

846 Directly after the birth of a child, the woman goes to the nearest brook to fetch a tub of water which, as usual, she carries home on her back, in the belief that carrying a heavy burden is [844] beneficial to her health. She often does not have any kind of help during childbirth. The baby is not washed after birth. The mother may not eat sour milk or anything cold; she must drink sweet, warm milk and if possible eat only good cooked mutton. If the father has time, he helps his wife prepare meals during the first few days; otherwise he need not observe any particular customs.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border AE3

alluvial slope at an elevation of 5,800 feet. On our arrival the whole village of Chang-ra was assembled in one house where a wedding was taking place. All were celebrating the occasion by getting drunk. From Chang-ra we descend to the Salween which flows swiftly, entering a deep and narrow gorge south of the village. A single rope-bridge spans the river here, used only in the summer, when, owing to the swift current, crossing by dug-out is impossible. Several dug-out canoes were on the bank but only two were serviceable. Seven Lu-tzu, all gloriously drunk, made up the crew; one canoe was large, the other small and as tipsy as the crew (PLATES 191, 192). They rowed up-stream into the center of the current and pounding the sides of the canoe with their long, narrow paddles, gave a few yells and allowed it to drift swiftly with the current, until at a signal they paddled it out again to the other side. Horses and mules must swim across at the side of a large canoe.

The Salween, called in Tibetan rGya-mo-rngol Chhu,[47] flows here in wide curves at an elevation of 5,800 feet. (Our word Salween is said to be derived from the Burmese name of the river, which is Than-lwen.)

Administrative post of Da-ra and Ch'ang-p'u-t'ung. — At the hamlet of Chang-thang ཇང་ཐང (Cho-ts'ung 卓從; Shu-lang of the Lu-tzu), on the west bank of the river opposite Chang-ra the trail leads north, high above the river, through buckwheat fields followed by dense woods, to the Tibetan village of Da-ra[48] with its many *mani* pyramids. The houses which are constructed of dried mud have carved window frames and slate roofs.

Beyond Da-ra the river makes a deep and sharp curve, giving the appearance of a tributary entering it, the bend being almost O-shaped. Ten li from Da-ra we strike first the hamlet of Bä-du and then the plain of Ch'ang-p'u-t'ung 長蒲桐. The trail follows the mountain wall in a wide curve ere reaching the gentle, cultivated slopes (PLATE 193).

West of Ch'ang-p'u-t'ung, called Hra-mu-dam by the Lu-tzu, is a huge limestone cliff crowned by forest; here a large valley opens out which makes a bend southward, the stream flowing past the village into the Salween. In this deep valley back of Ch'ang-p'u-t'ung is a high, rocky mountain called Nan-sa-wo, presumably a Lu-tzu name, the slopes and summit of which are covered with myriads of loose, flat rocks; a trail leads up this valley to the Ch'iu Chiang, or eastern branch of the Irrawadi. To the north of the village a shorter stream cuts deeply into the alluvial plain or small plateau, thus isolating the little place with its monastery still in ruins since 1905. It was burned to the ground by Chinese soldiers, who were sent to avenge the murder of the Catholic priest and the destruction of the Bahang Mission. The

[47] རྒྱ་མོ་རྔོལ་ཆུ

[48] Da-ra is the seat of a Chinese official who holds the title of Hsing-cheng wei-yüan 行政委員 (Deputy administrator). The district received recently the name of Kung-shan 貢山 (Tribute mountains). The Chinese deputy magistrate in principle administers also the valley of the Ch'iu Chiang 秋江 which the Tibetans call Chhang-yul ཆང་ཡུལ (Land of beer). The names Chang-thang and Chang-ra are pronounced Chyong-tsong and Chyong-ra by the local people, hence the Chinese transcription.

1 [a Lu-tzu village -- Analyst]